



THE GREAT  
bragge and challenge  
of M. Champion a Iesuite, cōmon-  
lye called Edmund Campion, late-  
lye arrined in Englande, contay-  
ninge nyne articles here severallye  
laide downe, directed by him to  
the Leetres of the Coun-  
saile, refused & con-  
futed by

Meredith Hamner, M. of  
Art, and Student  
in Divinitie.

IN PRINTED  
at London in Fletsstreate nere un-  
to Sayncte Dunstons Church  
by Thomas Werth.

1581.



THE GREAT  
 passage and challenge  
 of M. (Campion & his com-  
 pany) called the Camp of  
 the Martyrs in England, con-  
 taining the names of the  
 Kings, Queens, and Nobles  
 who have been executed  
 for the Faith of Christ  
 since the year 1534  
 to the year 1603  
 by the Authority of  
 the Pope and the  
 King of England

PRINTED  
 at London in the Strand  
 by Thomas Baskett  
 1603





TO THE RIGHT HO:  
N O R A B L SIR THOMAS

Bromley Knight, lord Chaunceler of Englande:

VVilliam L. Burleigh and Lord Treasurer, Robert

Earle of Deicester: Edward Earle of Lyncolne,

with the rest of her Maiesties most honou:

orable Counsaile, continuance of

health, increase of honour

and all beuently

wisdomē.



Hereas (Right Honorable) ther  
came lately into my handes an  
insolent bragge, or challenge co  
taining nyne points, or articles,  
and subscribed by M. Champion a  
Iesuite, & (as he calleth himselfe)  
a Priest of the Catholike faith,

lately arrived here in England, and the same direc  
ted vnto your Honours by way of humble sute and pe  
tition: I thought it my duty vnder your Lordships fa  
uoure and correction to peruse the same, to scanne his  
drift, and to answer his bragges & challenge, as far  
forth as it concernes my degree, & the comon weale of  
the Clergie of England. His petition is to your honours  
for fauour, his quarrel is to the Clergie for religion, and  
his drift (as farre forth, as yet it may be perceyued) is to  
seduce her Maiesties louing and faithfull subjects, with  
shome of Catholike Priesthode and professiō. Vnto your  
honours he directed the Challenge to be receiued: and  
vnto your honours with all humilitey I send it answered.

A 2.

submis

submitting my selfe and the whole to your wisdomes, & favorable interpretations. It is no new denise, but an old practise of Satan, thus to send forth his wicked spirites, to sow tares among the wheat, who waiting all opportunity, not daring in the cleere light and broad day to work his feats, doth hit by stealth, and in the night season, when men sleepe in the security of Sinne, wherefore the Kinge ruleth, the Priest prayeth, the husbandman ploweth, e-very one in his calling, is to serue the Lord, and that in watchfulnes. My selfe as the simplest, togeather with my bretherne of the Clergie we (I say) ioyntlye are greatly bound to render vnto a God hartty thanks, and praises, for the vertuous, peaceable, and prosperous raigne of our soueraygne Lady the Queenes maiesty, in whose blessednes we are blessed, in whose peace we enioy quietnes, and of whose vertue and piety we are partakers. Her temperall sword aduanceth the sword of the Spirite, which is the warde of God, and the messengers thereof are shielded vnder her shadow and countenance. As Daniell sayed of his Lorde and Master the Kinge, so say wee daily and haurely of our Lady and Mistres the Queene: A noble Queene line for euer. Secondlye wee blesse God for your honours, and instantly craue the continuance of your health, with the increase of all heavenly knowledge, in your calling to countenance vnder her Maiesty the preaching of Gods word, to commaund the buildinge of his church, and to roote out those that goe aboute to destroy the vineyard of the Lord. And presently touching the challenge of this bragging Chambrain, in the name of my fellow laborers, and brethren of the Clergie: I refer the determination thereof vnto your Lordships. so that  
if you



## The Epistle.

if you graunt it either prinately or publiquely, he shall bee  
disputed withall. His bragge is but humbust, their religi-  
on is in shewe not in substance, they haue wordes and not  
truth. I will not presume to craue licence for him, but  
hartely wish with the Apostle, that they were cut of which  
molest vs, and the quiet state of the Church of England.  
Thir dly in brotherly loue I am to desire of her Maiesties  
louing subiects, not lightly to credite such insolēt brags:  
not vnadvisedly to receiue such wandrers from Rome:  
but in the feare of God to beholde, what is and hath  
bene sayd for the truth, and to cleaue fast vnto  
the word of God. And so I ceasse further  
to trouble your Lordships, but with  
remembraunce of my humble  
duty I pray vnto the lord  
long to blesse &  
preserue your  
Honors.

From London the second of  
Ianuarie. 1581.

Your L. most humble at commaundemēt  
Meredith Hanmer.

To M. CHAMPION THE  
Challenger, Meredith Ham-  
mer the Answerer sen-  
deth greetinge.

Ant:christ  
Rom. Midas.



Fond people  
flee to Rome

Nothing novv  
sayd that hath  
not bene alre-  
ady spoken.

No not Hercu  
agaynst tyvo.

Our scrolles of lesse credite (in myne opint-  
on) the sylbles leaues lately shewen abroad,  
sell vppon an hollowe Reede and sounded  
the contentes and secrecy thereof: Rex Midas  
habet aures Asininas. We know you well y-  
nough, and your profession better. We see by  
your methode how yee handle your matter:  
we gather by your Pilgrimage your profite  
in Rudeye. Stultus populus querit Romam. I  
woulde with yee deaile playnlye, cast of the  
Popes pelte, discover the sonne of Semiramis who was a natural.  
I would heare not a Romanist, but an Englishman speake. Your per-  
son in brotherly loue I am to embrace, but the dregges of idolatrye  
you dranke at Rome; I bitterlye deteste. Leane of that whiche  
your owne friends will unlyke in you, put on modestye, come not  
to confute, but to be confirmed, and when ye haue sayd all, confesse:  
Nihil est iam dictum quod non sit dictum prius. Proceede not in will-  
fulnes, it is hard to hitte agaynst the pyncke, the truthe is great and  
it preuaileth if yee will struggle in the limetwigge of follye, you  
shall be the further from flying: if yee swim agaynst the streame, yee  
shall but labor in bayne: if yee play the Champion and thus chal-  
lenge all the Protestantes, yt passeth your strength, yee must nedes  
fall. you know: ne Hercules contra duos, and yet Champion agaynst  
all: if it would please ye to construe these few lines togeather with  
myne answer, in the better parte, I shall haue the better cause  
to like of you, if otherwys, well I may take thought, but it  
shall greeue me not a Note: if yee haue licence to dispute ye  
shalbe disputed withall: if yee write,  
ye shalbe answered: If ye  
recant ye shal be ioy-  
fully receiued.

V A L E.



*M. Hammer the answerer unto  
the Christian Reader.*



He meanes that Satan vseth to deceaue Gods people are infinite (good christian Reader) his illusions are strong, his chaine hath many linkes and runneth to greate length. Hee transformeth himselfe to an Angell of Light, & all to delude the simple christians His power is ouer the children of vnbeliefe, his kingdome wide and his subiectes many. An *Aegyptian* Sorcerer drew after him (as *Luke* writeth) foure thousand Iewes (as *Iosephus* saith) thirty thousand: *Barchochebas* calling himselfe a starre, had (as *Eusebius* writeth) fifty thousand followers: There are heathens and infidels, that cannot be numbred: The number of *Turkes* & *Saracens* is infinite: the *Arrians* deceaued thousands, and the Church of Rome at this day with the golde cup of Idolatry & abomination, maketh drunk the inhabitants of the earth. And whereas these Romanists of a long time hauinge receaued honor, reuerence, & good opiniō, because of their holy orders, nowe being bewrayed, and stripped of this pharisaicall shewe and countertaite weede, least their kingdome should fall, they haue found out a newe order, and society, commonly called of *Iesuits*, as the last refuge & onely shift to vpholde their ruinous walles. *Montanus* with his prophetisles sent disciples to sowe his heresy throughout *Asia* and *Phrygia*. *Manes* chose twelue Apostles, and sent them throughout *Persia*, with the Easterne partes of the worlde. The *Family of Lome* haue their prophets and disciples. The *Anabaptists* out of Munster the heade City of *Westphalia*, sent abroade (as *Sleidan* reporteth) in the euening 28. Apostles. And the *Pope* hath lately about 40. yeares past confirmed the sect of *Iesuits*, & sends the abroad in the euening of the world with the *Anabaptists*, & in the night season, with the

Act. 21.  
Ioseph. bel.  
Iud. lib. 2.  
cap. 12.  
Euseb. eccl.  
hist. lib. 4.  
cap. 6.

Euseb. Eccl.  
hist. lib. 5.  
cap. 13.  
lib. 7. cap. 30.

Sleidan lib. 10.

## To the Reader.

August. de ha-  
ref.  
Ipihan.  
hares. 61.

Irenæus lib. 1  
cap. 24.

Theodoret.  
eccle. hist. lib.  
4. cap. 11.

August. de he-  
ref.

Epiphan. he-  
ref. 80.

Math. 7.  
Math. 10.

the enemy of God and man, to sow tares among the wheat. And to further the credite of this new found order they sa-  
ther the same vpon *Iesus*, and call themselves *Iesuites*, hauing  
their originall of one *Ignatius* a maymed Souldioure, as is  
declared at large in the answere. There were heretikes cal-  
led *Angelici*, who worshipped Angels: others called *Apos-  
toli* arrogating in greate pride, that title vnto themselves: o-  
thers *Humiliati*, croaching fryers, that pretended humi-  
lity: others called *Iesuati*, and they the veriest varlets of all:  
others of the familye of Loue, and as they affirme deified  
in God. The *Carpocratian* heretikes sayd, they were like vn-  
to *Iesu*, and excelled the Apostles. The *Massilian* heretikes  
called also *Euchite* beyng corrected for their lewdnes called  
them selues *Martyrianos*, yet (saith *Epiphanius*) for al their  
holines, they worshipped the deuil & wer called *Sataniani*. If  
ye called any of the *Christ*, a *Patriarch*, a *Prophet*, or an *An-  
gel*, they said they were so. But as touching this late order of  
*Iesuits*, this society passeth all other sectes in Hypocrisie &  
outward shew of holines. In weede monkish, frierish, priestly  
and Pharisaicall: in discipline austere, much like the Here-  
tikes *Flagelliferi*, or *Circumcellioni*, or *Banks* priestes, whip-  
ping and launcing themselves: in wordes humble, lowlye,  
dewking, and ready to kisse your fote, but in hart prowde,  
arrogant, bragging and boasting as this *Iesuit* doth, & chal-  
lenging the combat with countries and kingdomes. I will at  
this present no more but warne thee: *Beware of false Pro-  
phets*: we are commaunded to *be wise as Serpentes, and simple  
as Doves*. Peruse the whole, and trie the spirites: geue the  
praise vnto God, let the paynes be myne, and the profite  
thyne owne. Farewell.



# M. Champion, a Iesuite

*lately arriued here in England.*

**hath layed downe as fol-**

*loweth by waye of*

**Challenge.**

**R**ight honorable wheras I haue come out of Germany and Bohæme land, beyng sent by my superiours, and aduentured my selfe into this realme, my deare countrey for the glory of God and benefyte of soules: I thoughte it good litle inoughe, in this busye watchfull and suspitious worke, I should either soner or later be intercepted & stopped of my course. Wherfore prouiding for all doubtes and incertenties which may sone come of me, whē God shal happely deliuer my body into durancc: I suppose it needeful to put this writing in a readines, desiringe your L. to geue it the reading and to know my cause. Thus doyng, I truste I shall ease you of your laboure, for that which otherwyse you must haue sought by practise of Wit. I doe now lay into your handes my playne confession. And to thentent this whole matter may be conceaued in order & so the better vnderstoode and remembred, I make herof nyne poyntes or articles, directly, truely, and resolutely opening my full enterprize and purpose.

## *The Answer*

**I**t should appeare by your preamble & entrance that your persō were not lightly to be regarded nor your message to be reiected, neither your trauell to be vnconsidered: seing y<sup>e</sup> meane personages

## An auniwere to a

personages may not be acquainted with your at-  
 tual, neyther saluted in your stile. You begynne  
 with Right honourable, as one sent in Embassage  
 from some gteat State, not vouchsafinge the pre-  
 sence of the meaner sort, afore you haue accompli-  
 shed your entent with y<sup>e</sup> superiours, and yet with-  
 draw your selfe, that neyther the one nor thother  
 shall be w<sup>o</sup> your person, but from hand to hand, &  
 in hucker mucker, receiue in serowles and torne  
 papers, your dytt and enterpryse. By your Pre-  
 face I gather five thinges. Firste to whom you  
 direct these your scattered deuises, to the righte  
 honorable, her Maiesties most noble Counsaillers,  
 the Pieres, and state of y<sup>e</sup> Realme. W<sup>o</sup>ergh with  
 your selfe afore yee presume further, they are no  
 Babes. Secodly I perceaue whēce ye come, you  
 traueled *Germany*, passed through *Bohemia*, rested  
 at *Rome*, tooke counsell of your Brouost, obeyed  
 your Superior, tooke your vopage northwarde,  
 and arriued in *England*. In fewe words, out of  
*England* yee wente, & into *England* yee are come  
 agayne: you are welcome home. Thirdly, I ga-  
 ther your dytt & purpose is, as ye say, to set forth  
 Gods glory, to winne ercing & wandring soules:  
 if you meane playnely, none better welcome For  
 the earnest is great and the labourers fewe. Fourthly,  
 mee thinkes yee bewray your selfe, where you  
 confesse this your enterpryse to appertayne to a  
 bully body, the traual to require vigilance and the  
 worke to be suspicious, mistrusting what will be-  
 fall to your person, the perill and daunger which  
 hereby

Math. 9.



hereby ye may incurre. Firste, not forgetting the  
 spe conueyance of Rhetoricall insinuations, you  
 would subtilly creepe into the fauour of your Rea  
 ders, by protesting an open shew of plaine, sincere, &  
 vnsayned dealing, by promising to contriue into  
 order & methode for ease & memories sake & prin  
 cipal pointes of your Discourse, & purpose. This is the  
 summe of your preface the which I thoughte good  
 thus to repeate. & ye may perceiue we find you &  
 the reader be not ouer hasteily carried away w  
 your sayre shewe and glorious flourish. Substance  
 as yet I find not, longer to stay my pen. But in  
 pointes following deliuered by your selfe in these  
 seuerall numbers, I purpose with Gods helpe,  
 mildly and brotherly to confer with you, both be  
 ing of one counter: fellow students sometime  
 in the famous vniuersities of Oxenford: professors  
 (as you would beare vs in hande) of one saythe,  
 thoughbe varyinge in forme and manner: fel  
 low Laborers (as you woulde make vs beleue)  
 in the Vineyarde of Christ Iesus, planting vertue  
 plucking vp vyce, graffing the penitent, cropping  
 of the fruitles and withering branches, dryinge  
 with comfort the dropping eyes of the sorrowfull  
 and watering with the dew of Gods worde, the  
 drye consciences of the ignorant. What soeuer  
 I say do you take before hand my meaning, that  
 nothing bee spoken, neither construed of you in  
 the worse sense, as derogating from your studye,  
 blemishing of your perso, nor diminishing of your  
 credite: but al in the Zeale of Gods cause, to be

## An aunswere to a

3. Reg. 19

Defence of my Dynies proceedinges, in the quarrell of my countrey, and in the loue of my deare brethren and that wyth as much modesty as lyeth in mee. Let the spirites bee tryed. Helias being commaunded to waite the Lords coming on y<sup>e</sup> Mounte, as the story sayth: The Lord went ouer and a greate mighty winde, shauinge the Mountaynes and rēting the Rockes, but the Lord vvas not in the VVind; after the VVind came there an Earthquake, but the Lord vvas not in the Earthquake: & after the Earthquake there came a Fire but the Lord vvas not in the Fyre; and after the fire there came a still, soft, or milde hissing, and there vvas the Lord. My minde I doubt not but you perceaue, and now to y<sup>e</sup> popuncts in order as you haue placed them.

### *The Iesuite.*

**I** Confesse that I am (albeit vnworthy) a Priest of the Catholicke church, and throughe the greate mercy of God vowed now this eyght yeres, into the *Society of Iesus*, and thereby haue taken vppon mee a speciall kynde of warfare vnder the Banner of obedience, and eke resigned all my interest, and possibility of wealth, honour and pleasure with other worldlye Felicities.

### *The aunswere.*



**I**n these wordes yee geue vs to vnderstande your Tytle, your Order, your state, and condition. You begin with Confiteor, yeelding a shew of modesty, by confessing your vnworthynesse. The sequelles inferre



# Iesuites challenge.

3

inferre a belement suspicion, & least that your reader should long stand in suspence, you display your banner and vntouer your nakedness. We fynde you a Priest: no force. Of the Catholike church: not a misse if it be true. A Iesuite, as you write: Of the society of Iesus.

You be wray your selfe, whe as vnder the faire name of Iesus you haue together with your complices lately found out a fond order neuer heard of, the space of fiftene hundred and odde yeares after Christ. Here I am to warne my Brethren and Countrey men, that they take heede they bee not deceiued by meanes of you, and such as you are, entitling your selfe a Priest of the Catholike faith, and for the further aduancement of your credite, fathering your felowship vpon Iesus, we knowe that wasps haue Houe Combes as well as Bees: wicked men haue companies lyke to the Church of God: your brethren of the societie or Family of Ioue haue a Glorious title, but we fynde them a detestable sect of Heretickes, of like antiquity with your order. They are not straight way the people of God, which are called the people of God, neyther be they all Israelites as many as are come of Israel, the Father. The Arrians were Heretickes, yet bragged, that they alone were Catholickes, calling the true professors, Ambrosians, Athanasians, Iohanits, as you doe now call the professors of the Gospell, Lutherans, Zuinglians, Caluinists &c. Nestorius y Heretick (sayth Theodoret) cloked his falsehoode with the coloure of truth. Ebion

Rom. 9.

Socrat.

Theodoret.

B 3.

being

## An aunfwere to a

Epiphani. hz.  
rel. 30.

Sozom. eccl.  
hist. lib. 6. cap.  
38.

Apocalyp. 3.  
Iohn. 8.

Ierem. 7.

Galat. 3.

being in opinion a Samaritane, yet sayth Epiphanius, would hee be called a Christian. The Turkes coming by lineall descent of Agar the bondwoman, yet say, by Sozomenus, will they bee called Saracens of Sara, Abrahams true & lawfull wyfe. The Spirit in the Revelation & porteth of some, how they call themselves Iewes, yet testifieth hee, they are the Synagoge of Satan. The Pharisees tolde Christ, they had Abraham to their father: yet affirme, by Christ, they were of their father the Devil. Looke vnto your selfe, that ye be not in a wronge boote, for assure your selfe, vntlesse we find your doctrine Catholicke, wee will not allow of your title. You blear the eyes of simple wyth murthering the Church, the Catholicke Church, our holy mother the Church: Not vntlike the vayne guyse of Hypocritical professors in the time of Ieremye, who had in their mouthes, The temple of the Lord, The temple of the Lord, but in their hearts the idle groue of the Devil. You are therein to be aduised with them: trust not in false lying words, saying: here is the temple of the Lord &c. They shall not auayle you. Here you tel vs of your order, a same shew wythout, but a foule shame when the secrecy thereof is opened. It is a new order, new masters, new men, new lawes, new leaders, the deuill is an old knaue, and now he hath put on a new coate: wee are forewarned that if an Angell from Heauen should bring vnto vs any other Gospell, any other Christ or christia order, the we haue already receiued, we should shun him. Beware of false Prophets.



phets (saith Christ) for many vvil come in my name,  
 saying: I am Christ (or as you say of the society of Iesus)  
 & deceaue many. if anye say vnto you, here is Christ), in  
 this order or that order (beleue them not, if they saye  
 vnto you beholde, he is in the desert (in this Cel or that  
 Cell, in that rock or that rock, in this vale, or that  
 vale) goe not after them: or if they saye, behold, he is in the  
 secret closet, or inner Chamber, in Cirtie, Towre,  
 Temple, Chappell, Ile, Altier, Shryne &c. beleue  
 them not. And now with your patience, I will  
 blaz: þ armes of your order, the antiquity of your  
 house, the originall of your lyne, and progresse  
 of your society, whom your selues call Iesuites, the  
 Printer shal play the crier, & publish the same (if  
 ye please in our native soyle & swete countreye of  
 Englad) to the knowledge of þ posterity: & yet for  
 more indifferency let an other speake for vs both.  
 Ther was (saith Martinus Chemizius) a certain soule-  
 dier by name Ignatius Layola (as Pantaleo writeth)  
 Cataber a spaniard of Biskay, who being at þ siege,  
 of Pompeiopolis shas shot throughe both shankes  
 with a Gunne, and returning into his countreye  
 made away with that litle which he had, and de-  
 termined with himselfe theceforth to lead a strait  
 and austere kinde of life: and considerynge with  
 himselfe that learning and knowledge maye do  
 much to further his enterpryse & purpose, hee got  
 him to Paris, where he studied (as it is reported)  
 the space of ten yeares, and linked vnto him, in  
 that space ten associates or companions of his new  
 founde order, and deuyded thade of life. At the  
 tenth

Math. 7.  
 Math. 24.  
 Marc. 13.  
 Luc. 21.

Martin Chemizius exam.  
 concil. Trident  
 in prefat.

Patal. Chronograph.

## An aunswere to a

tenth yeares end with his tenne cōpaniōs he returned into Spayne in the yere of our Lord 1536. The yeare follovinge to wit 1537. they came to Rome craving the Popes Bull, and faculty to goe a pilgrimage to Ierusa'em there to visite (as they signified) the holy places. They toke their voiage to Venice, and then as stories recorde, the Turkes warred with the Venetians and traailing was so dangerous, that they were disapoynted of their iourney. Immediately they alter theyr myndes and determined to geue themselves to preaching. Whereuppon the Popes Legate, oyled after the Romishe manner, and shone Priestes seuen of them, and gaue them licence frely and in all places to preach, to heare confession, and to minister the Sacraments. In the yeare 1540. through the healepe of Cardinall Contareus they made sute vnto Pope Paulus 3. that, that order of theirs might by his autozity be cōfirmed. Paulus 3. graunted theyr request, ratified theyr order with this prouiso, that the number of thetr society exceeded not 60. This Pope afterwarde beyng geuen to vnderstande howe auayleable this order was for the vpholding of his kingdome, and the repairing of the ruinous walles of his Pontificall autozity, esteemed of this society as excellynge all others, so that in the yeare 1543. he decreed that þe society of Iesu should not be tyed to anye one place of abode, neyther limitted to any certayne nūber of bryethē. So far, Mart, Chēnizius. To bee shorte, they preuayled so much þe they gotte them a place at



# Iesuites challenge.

5.

at Rome where (as this Pilgrime cōfesseth) their  
 Prouost is alwaies resident & sendeth abroad his  
 Pupils, as I may iustly say to deceaue the peo-  
 ple of God. Lastly, after I Ignatius, a Cardinall Mo-  
 ronius, had cōsulted together meanes, was found  
 that in the yere 1553 there was a Colledge buil-  
 ded at Rome for the trayning vp of youth to gde  
 abroad to seduce the Inhabitants of the earth.  
 Now sir will it please you to behold your Coate.  
 The first of your gentry was Ignatius Layola the  
 erreple, hee standing vnder Pompeiopolis Towre  
 genes the Pellet out of his taylor: the supporters  
 be two cardinalls: your Crest is a haue crowne:  
 your prerogatives & (royalties if you may bee be-  
 lieued) are great: your liberties reach far, yee  
 may go & bether ye wil. you beig such a mā. as ye  
 say: Of the Society of Iesus, why hyde yee your selfe  
 in hucker mucker: why come ye not forth? why  
 repayre yon not to y temple & sit amonge y Doc-  
 tors? but as touching your order, I see y fulfilled  
 which long agoe hath bene foretold to happen in  
 the latter dayes, concerning Teachers and Prea-  
 chers. Men haue itching eares, endeouoring to pro-  
 cure the selues teachers after their fond humors.  
 Men are high minded, self willed, louers of them  
 selues, beyng wedde to their owne wayes and  
 deuils: leauing y law of God, and following af-  
 ter the traditions of men. What moued you to  
 forsake your natiue Soile, and the famous Uni-  
 uersities of England, flourishyng wyth all kynde of  
 good litterature? the scriptures are in thys land  
 learned.

2. Timoth. 3.

2. Timoth. 4.

Math. 15.

## An aunswere to a

lern: dyer poudred: the fathers alleaged: the coun-  
 cels examined: the histories deuine, & prophane,  
 morall, and naturall, thoroughly perused: & lawes  
 Ciuill, Canon, Statute, and temperall diligently  
 scanned: iustice is put in vye: and by which confir-  
 meth the right vsage of all the premises, God hath  
 blessed this Land with peace these many yeares.  
 Blessed be his name therfore. I hope ye are come  
 home to taste to vs, howe sweete the Lord is. But  
 this long time you haue neglected all the aforesayd, &  
 whereas there are many orders and sects vnder  
 Abaddon King of Locusts, as Mōckes, Anachorets, E-  
 remits, Fryers, Carmelits, the order of Basill, Augustine,  
 Benedict, Dominike, Francis, *Ordo Cluniacensium, rādi-*  
*montensium, Carthusiensium, Cisterciensium, Clareval-*  
*lensū, Premonstratensū, Camaldulensū, vallis umbro-*  
*sa, humiliatorū, Guilielmitarū, Seruorū beata Maria,*  
*Sancta Brigitta, Cælestinorū, Canonorum regulari-*  
*um, Montis oliueti, Militum sancti Iohannis Baptiste,*  
*Templariorum, Sancta Maria Teutonicorū, Sancti Ia-*  
*cobi, De Calatraue, Militū Iesu Christi, Militū Alcan-*  
*tara, De redēptione captinorū, Mōtensia, Sancti Sepul-*  
*chri,* and infinite other Locusts, hauing their ory-  
 ginal, successe, and confirmation, by southsaying,  
 coniuring, dreames, visions, fantasies, lies, illusi-  
 ons and fained Myacles: you for nouelties sake  
 haue founde out a newe rule, and the lousiest or-  
 der of al. They had some colour, either they fathe-  
 red their iuention vpon the vierge Mary, or vpon  
 some sagnct: You addict your selfe to a may-  
 med

Psalme, 33.

Apocalyp. 9.

Volaterran.  
 Anthropol. g.  
 lib. 21.



med souldier, and bring forth vnto vs an hauling religion. It should appeare you repose therein holines. Deceau no longer your selfe, goe not about to delude Gods People, and her Maiesties louing and obedient Subiects. It is neyther the place, nor the habite, that maketh a man the holier. Gregory saith: *Si desit spiritus no adiuuat locus &c.* If the spirit be wanting the place helpeth not. Lot was holy in Sodome, yet sinned he in the Mount. And that the places gard not the myndes, let our great graundfather Adam testify for he fell in Paradise. For if the place coule haue succored, Satan had not fallen from Heauen. The same wordes in maner hath Ambrose. Ierome also writeth: *Non sanctorum filij sunt, qui tenet loca sanctorum.* They are not the sinnes of saints vvhich enioy the royme of saints. Chrysostome telleth vs: *No locus sanctificat hominem, sed homo sanctificat locum.* the place maketh not the man holy, but the man maketh the place holy. Againe. Gregory saith: *Non loca vel ordines, creatori nostro nos proximos faciunt.* It is not the places, nor the orders that makes vs neerer, or more acceptable vnto God our Creator. It was Symmachus, that poisoned the streames which you dranke of. where he sayth of p<sup>e</sup> Pope: *Si desint bona acquisita per meritum, sufficiunt quae a loci predecessore praeantur.* If there want good things gotten by his owne Merits, the good things vvhich he hath gotten of his Predecessor are sufficient. Here the treasor house of the church, and the merite Cell of orders, Bunkry, fraterie, and societies is established. In the iudgement of thy Pope, as it is also gathered by the glose, Peter hath

Gregor. in  
Ezech. lib. 1.  
Homil. 9

Dist. 40. cap.  
Non est,

Chrysost. in  
Math. homil.  
43.

Dist. 40. cap.  
Non loca.

Ibidem cap.  
Non nos,

Gloss. ad cap.  
Non nos,

C. ij.

granted

# An aunswere to a

Gloss, ad cap.  
sic nos. dist. 19.

Pontifical. in  
benedic. ad  
vest. sacerdot.

Alphonf. ad  
uer. Hæc. lib.  
7. cap. 7.

Sleidan. lib.  
12.

granted his Successors (*ut essent heredes bonitatis sue*) that they should be heires of his vertue and vvorthinge.

**Agayne**: *Papa Sanctitatem recipit a Cathedra*, The Pope receaueth holines of his Chayre. In ballowinge the Priestes bestimentes pee say: that thy Priestes vvreating this holy vesture, may defense to be shielded & defended fro al assaults, & tēptatiōs of the vicked spirits.

**Pestilent** is that opinion of Thomas of Aquine, who saith that the wearing of Frauncis, or Dominickes cowle, hath power to remoue sinne, as well as the sacrament of baptisme. Alphonfus de Castro a Minorit repozieth, that in his hearinge, a certayne Thomist preached: VVho soeuer forsaketh the iudgment of Thomas of Aquine, must bee taken as suspected of Heresie. Heere is a dilemma. Either put no holinesse therein and so followe no choyce of order: or else put holinesse therein, & therefore according vnto the premises you are iustly to be condemned. This superstitious Opiniō of your fantastickall orders, hath bewitched not onely meane Personages, but also great Prynces. For Francis Marques of Mantua, & second of that name, Albertus Pius Prince of Zeugitana lying at Paris, and Christophorus Longolius & great Clerke buried at Padua, charged their executors, to burye them in Saynct Francis Weede. They hoped (saith the story) to obtayne Remission of sinne, if they vvere buried in a gray Fryers Coate. It appeareth vnto y world how shamefull, and vile was the romishe Religion in those dayes. For men were led into that palpable

igno-



ignorance & blindnes, & to be buried in Mucke,  
or fyers weede was thought inough to bringe  
a man to eternall Lyfe. These your deuised dre-  
ams doe nought else, but leade to the Deuill, and  
damne as many as dryncke of your Cuppe.

Chrysostome exclaimeth against you, & your Pha-  
risaical sects. O the vickednes herof, (saith he) they  
will shewe more holines in their apparell, then in the  
body of Christe &c. that hee vvhych dispayreth in Gods  
mercy, should put his trust in the garmēt of a man. The  
auncient councill of Gangra hath decreed: *Si quis*  
*virorum putauerit, sancto proposito, id est, continentia*  
*conuenire, ut pallio utatur tanquam ex eo iustitiam*  
*habiturus &c. Anathema sit.* If any man thinke it agree-  
able to his holy purpose, to vvit, of cōtineat life, to vveare  
a cloake, as though thereby he vvore to haue righteousnes  
&c. let him be accurled. And loke what is heere spo-  
ken of the cloake, may bee vnderstoode of other  
habites and garments. Many learned and God-  
ly men, from tyme to tyme, haue lamented the  
miserable state of the Church, seeing the infinite  
number that in shew professe Religion, the diuer-  
sity of orders, their varring in seruite, their addic-  
ting vnto Sayntes, & tuinge as it is witten,  
rather the Creature then the Creator. In this respect  
the complaint is made: My people (sayth y<sup>e</sup> Lord)  
haue done twayne illes. They haue forsakē mee the VVell  
of the vvater of Lyfe, and digged them Pittes, yea vyle,  
and broken pittes that holde no vvater. Kingdomes  
haue ben bepestred w<sup>th</sup> these swarmes of Locusts,

Chrysost. In  
Math. homil.  
43.

Concil. Gan-  
grens, cap. 12.

Rom. 1.

Jereme. 25

## An aunswere to a

eating the fatte of the earthe, and makinge as it were heauen of this worlde. *Anno. 1279.* there was a councell summoned at Lyons where the Pope being present, order was take for the suppressing of friers and religious men, that thenceforth there shoulde but onely foure orders be receiued. About the yeare 1392. Henry Crumpe an Irishman wrote a great volume: *contra religiosos mendicantes.* Richard Fitz Rafe. Archbysshop of Armach, wrote xvi. Bookes, *contra fratres mendicantes.* Innocentius. 3. Decreed: Lest that the ouermuch diuersity of orders in religion, bring great confusion into the church of God, vve straitly forbid, that none henceforth do inuent a newe order: but vvhosoeuer vvill vowve or professe, let him take one of the orders allowed.

I will not presently stande longer in reciting eyther graue fathers, or learned men, who from time to time, misliked not onely with the varrying orders of Munkery & Fraternity, but also with the vaine and vnconstant heads of the deuilers and founders thereof. Your Cannon law layeth downe, what opinion wee should conceaue of you & such as you are in so doing: *quisquis contemptis hijs cum quibus vuit, Lautiora sibi, vel austeriora praeceteris indumenta, vel alimenta querit, aut intemperans sui, aut superstitiosus est.* VVhosoeuer despising his ordinary trade of liuing, procureth vnto him selfe beyond others a more delicate or a more austere kinde of raiment, or diet, he is eyther intemperate or superstitious. Now I come to tender your state and condition where yee say that: yee haue resigned your interest and possibility of vvealth

De Religios.  
domib. capit.  
Ne nimia.

Dist. 41. cap.  
clericus.



wealth, honor, and pleasure, vvith other vvorldly felicityes. Haue you solde your annuity? but yee made not the buier priuy vnto your desperate enterpryse. Haue you done away your possibility? why did yee so? you might haue bene a byshop: you would make vs peraduenture beleue you care not for preferment, no more then Theatinus the Iesuit, who had bowed as well as you, but played the egregious hypocrite, he pleaded pouerty, but practised the filling of the poke, *quam sectam* (saith Cælius) *postea deseruit, cum quod venabatur accepisset*: vvhich order he aftervvard forsoke, vvhe he had gottē that vvhich he gaped for. Hee sounde meanes to be Cardinall, & aftervvard Pope. When hee should goe to Rome to be stalled in his Pontificalibus, his brethren & begging Iesuites asked him whyther hee went, his aunswere was, as Christ sometimes aunswared his Disciples: vvither I goe, thither cannot yee come: meaning that he went to be Pope, that he would play the Iesuite no more, & that they shoulde goe a roging about the Countrey, such is the holines of your society in renouncing & possibility of vvorldly preferment.

Ioh. Balzus  
Anglic. script.  
Centur. 8.

Ioh. 13.

*The Iesuite.*



T the voyce of our generall Prouost which is to me a warrant from Heauen. and an Oracle from Christ, I tooke my voyage from *Prage* to *Rome*, where our said Father Generall is alway residēt, and from *Rome* to *England*, as I might and would haue gone ioyouully into any part of Christendome or Heathens, had I bene thereunto assigned.

2

*The Ans*

# An aunswere to a

*The aunswere.*



In your words I gather fyre  
your obedience to your gene-  
rall Prouost. Secondlye your  
affiance and oppnyon of hym  
and his auctozity, beynge as  
ye say: a varrant to you from he-  
auen, and an oracle from Chryste.

Thirde your pilgrimage fro  
Prage to Rome, from Rome to England. Touchyng  
your obedience and tyng your selfe to that order  
and trade of life (being an Englishmā) to a forrain  
and a straunger (whom yee call your Prouost)  
enemy to god, as wee fynde by examynyng your  
religion, and as it were a swozne aduersarpe to  
our soueraygne Lady, the Queenes maiestye, the  
Crowne, a Dignity (in þe sendeth such pilgrims  
as rebellious skoutes into her Dominions) what  
scripture haue ye for your warrant: ye are cōmaū-  
ded to geue vnto Cæsar that vvhich is due vnto Cæsar,  
& vnto God, that vvhich is Gods; tribute to vvhō tribute  
belongeth: custome to vvhome custome belongeth: feare  
to vvhom feare belongeth, & honor to vvhō honor belon-  
geth. Agayne: Feare God, honor the Kyng. Agayne:  
Let euery Soule be subiect vnto the higher Powvers. Paule  
meaneth not here your subiection eyther to Pope  
or Prouost, & so forget your dutye to your Prynce.  
Will yee bee tried by Peter: be ye subiect (sarth hee)  
vnto all manner ordinaunce of men, for the Loides sake,  
vvhether it be vnto the Kinge as vnto the chief head, either  
vnto rulers as vnto thē that are sente by him. Herevpon  
saith

Math. 22.  
Rom. 13.

1. Pet. 2.  
Rom. 13.

1. Pet. 2.



Chrystome, that the Apostle sheweth, *quod ista imperentur omnibus, & Sacerdotibus, & Monachis non solum secularibus*. That these ordinaunces haue authority ouer all, both Priestes and Moncks, not onely ouer secular and lay persons. Againe saith he, be subiect, (*etiam si Apostolus sis, si Euangelista, si Prophetas, siue quisquis tandem fueris*) yea if thou bee an Apostle, if thou bee an Euangelist, if thou be a Prophet, yee vvhosoeuer thou be. and agayne. least you should thinke this any p̄iudice to Chyrtian order, hee sayth: *Neque enim pietas, subuertit ista subiectio* neither doth this obedience) to your Prince) hurt thow piety or religion. He asketh the questiō: seeing thē thou maist haue a Prince that cōmēdeth thy wel doing, and furthereth thyne affayres, why becomest thou not obedient? lastlye hee p̄uenteth an obiection whrch is mosse commonlye vsed in the mouthes of Romyshe Rebelles, sayinge: I will in no wyse heare thee saye, that often times the Prynce abuseth his authority, but beholde thou the goodlynes or decency of this ordinaunce, and thou shalt see the great wysedome of him that ordayned it from the beginning. The Apostle saith before vs the peryll of disobedience saying: They verely vvhich resist, purchase vnto themselves damnation notwithstanding all the p̄misses and the strayct intinctions of y holy Ghost, you haue left your natue soyle, neglected your obedience vnto the truthe of Gods worde, and forgotten your loyalty and subiection vnto her Royall maiesty, and her godly proceedings. Do yee not knowe that power ordinaunce and gouernment is of God: the Prince sitteth in Gods chaire, the p̄ince beareth not the svord in wayne,

Chrystom. in 19  
Rom. homil.  
23.

Ibidem

Rom. 13

Rom 13.

# An aunswere to a

Exod. 20.  
Malach. 1.

vayne. As God is a Icalous God so he wil not haue þ  
honor, loue, feare and seruice due vnto him done  
to any other. Haue you forgotten that euer yee  
trade of the Ielousy of Princes ouer their Sub-  
iectes? what is the pope a friende to England? is  
your prouost a fauor of her maiesty? were your  
companions her louers? what are you youre  
selfe, w your patience be it demaunded? had ye li-  
cence to passe ouer? now ye are come back what  
obedience do you shew? Let it not grieue you þ  
thus examine your estate. yee are as you say a  
Iesuite, your prouost and controller is at Rome.  
You are as it maye bee gathered become his  
seruant & sworn subiect. Sainct paule geueth good  
counsaile if ye would follow it. ye are bought w  
price make not your selues slaues vnto men. Sainct Am-  
brose expoundeth the same: *serui hominum hij sunt, qui*  
*humanis se subiaciunt superstitionibus*. They are the  
slaues of men, that make theselues subiect to mens super-  
stitions. this holy father geueth yet a further light  
vnto the Apostles wordes saying: The Apostle now  
remembreth that which he rebuked in the beginnynge of  
his Epistle, because they would say: I hold of Paule, ano-  
ther: I hold of Apollo, & you hold of your prouost,  
he of the Pope, & the Pope of the Deuil. Alphonsus  
de Castro one of your own true, calleth þ like obe-  
dience, *Miseriam seruitutem* a most vvretched slaue-  
ry: wher some addict theselues to Thomas, some  
to Scotus, some to Occam so that thereof they are  
called Thomistes, Scotistes, Occamistes, and you with  
þ Turkes, refusing Agar, & chusing Sara, take thorne  
to be called Ignatians, of Ignatius your lame leader.  
call

1. Corinth. 7-

Ambros in  
2. Corinth. 7.

Alphonf.  
aduers. heres.  
Lib. 1. cap. 7.



call your selues Iesuites: and sweere fealty to your  
Romish prouost. The iudgement of Alphonsus in  
this point is grounded vpon the Apostle where  
he sayth: Paule hath commaunded vs (saith hee) to sub-  
mit our vnderstanding, but vnto the obedience of Chryst,  
not vnto the obedience of men.

Ibidem.

2. Corinth. 10.

Secondly, as touching the oppinion you haue  
in your generall, your varrant (as yee say) from  
heauen, and Oracle from Christ: Deceau not your  
selfe in trusting to a rotten staffe. Harken what  
Ierome sayth: *Si quis hominem qui sanctus non est,*  
*sanctum esse crediderit, & dei eum iunxerit societati,*  
*christum violat cuius membra sumus.* If any mā belieue  
that man to be holy, that is not holy, and will ioyne hym  
to Gods company, hee doth villany to Christ whose mem-  
bers vve are. Hee is no Iuppiter, Hammon, Dodonaus,  
Helieopolitanus, Nicephorius of Mesopotamia. He is no  
Oracle of Apollo in Delphis Branchida, Larissa, Lycia,  
the Ile Delos, nor Daphne & decreaned thousands:  
he sits not to geue answers in the temple of Ser-  
apis in Canopus neyther in the temple of Pasiphao,  
neither in y<sup>e</sup> temple of Esculapius among y<sup>e</sup> Pergamits  
Narbaca of the Hyreans, Aridalus of the Trazenians,  
Apis in Egypt. All these Oracles are silent & now  
onely doth yours geue answers: If the reader  
looke that philosophy should yeelde him the cause  
of the silence, I refer him to Plutarche who dis-  
cusseth thereof in his booke: *de Craculis quæ ob-*  
*mutuerunt*, and againe in his booke: *Cur Pythia*  
*versibus non respondeat amplius.*

Caus. 11. quest.  
3. si quis homi-  
nem.

Plutarche

But leauing him to his philosophicall conclus-  
sions, chrystian Religion directely vs, and fully

Dii.

resole

# An aunswere to a

resoluerth that the power of Gods worde preuailed so much, that (as a great light expelling Mist and darkenes) the mouthes of all wicked spirits were stopped, heathen Oracles ceased, and in freede therof. Satan now sendeth forth Romish Spirites. vnder colour of religion, to carpe away in ignorance as many as will credite theire lying Oracles. Your Prouost is no Ier of Israel, he is no Samuel vnder the Ephod, hee is no Moses, on the Mounte, hee is no Aaron with Urin and Thummim, hee is no Aike with the Tabl. s of God, the rod of Aaron, neyther with the Golden Pot of Manna, that you should put such confidence in him. We perceauē wel inough what he is, one sitting in the synagoge of Satan and offering sacrifice in the temple of Antichrist at Rome. Whereouer you signify vnto vs that he is not only your Oracle, but also your warrante from heauen. This you barelye affirme without warrante of Gods word. This dealing inferreth a vehemēt suspicion, it hath bene Satans practise of olde, for the further aduācement of his purpose. Mercurius gaue the Aegyptians lawes, receyued (as hee saith) of the God Mena; Zamolxis to the Getz, and Thracians from the Godesse Vesta; Lycurgus to the Lacedæmonians from Apollo Delphicus; Solon to the Athenians, Zaleucus to the Locretians, Philolaus to the Thebans, Minos to the Cretians from Iuppiter; Numa Pompilius had conference with the Godde. Ne Aegeria: the Lady Pallas directed y Troians, & as Lactantius writeth, Cabyrius the Macedoniz

Lactant.  
Diuinar Instit.  
Lib. 1. cap. 15.



# Iesuites challenge.

II

cedonians, Vrana the Carthaginians, Faunus & Latines, Saucus the Sabinians, Iuno the Samnites, Venus & Paphites, and al as they would make vs beleue proceeded from some God or Goddesse, The Turke also (as he saith) receaued his Alcoran from heauen, In like sorte hath your prouost his authority from heauen. The Pope deceaued him, he deceaued you, and now you goe about to deceaue others. The gift of prophesying in the iudgment of the learned is done away: extraordinary calling is either very rare or not at all: working of miracles is ceased and in the iudgment of Chrysostome: If there be any such, it is rather founde amonge the false christians. Wherefore if either your prouost, or you, haue any warrant from heauen, for the establishing of any such order, bring it forth out of Gods word, or else yee are not to be beleued. Chrysostome telleth vs flatly: *Antea enim multis modis ostendebatur qua esset Ecclesia Christi & qua Gentilitas: nunc autem nullo modo cognoscitur, volentibus cognoscere qua sit vera ecclesia christi, nisi tantummodo per scripturas*. In tymes past it was shewed by many wayes which was the church of Chryste, and what paganism, but now it is knowen no maner of way, of them that will vnderstand whych is the true Church of Chryste, but only by the scriptures. Your brethren of the romish church haue fathered their orders vpon visions, dreames, myracles, and apparitions, and thereby deluded thousandes. Naclerus writeth of Pope Hildebrand called Gregory the seuenth, how that lying at the point of death: *Protestatus est corā om-*

Chrysost. in  
Math. homil.  
49.

Ibidem.

Naucleus

Dij.

nibus

## An aunswere to a

*nibus, ut cauerent ab hominibus sine viris sine mulie-  
ribus, sub specie religionis, loquentibus visiones sui ca-  
pitis, quia per tales ipse seductus.* He made a solempne  
protestation before all that were present that they should  
take heede of people, were they men or were they wvomen,  
that gaue forth the dreames & visiōs of their ovvne  
brayne, for by such he himselfe had bene deceaved. **Olde**

**John Gerson**

**father Gerson** Chaunceler sometimes of Paris cry-  
eth out agaynst the abuse of that corrupte tyme  
which receiued sectes and orders by dreames &  
visions without warrant of gods word. **Frier**  
**Alphonse** is in a pelting chafe with such as geue  
credit to mens workes, as if they were Oracles  
from aboue, and geue them that honor which is  
due vnto the sacred scriptures. *Non enim iuravi-  
mus (sayth he) in verba hominis, sed in verba dei.*

**Alphonse**  
**aduers. Heret.**  
**Lib. 1. cap. 7.**

**WVe** haue not vovved the truth of mans vvord; but of  
gods vvord. **Chirdly** in this varne hope and confy-  
dence you repose in your fained order, you traue-  
le from countrey to countrey (which is greatly to  
be lamented) as ye reporte your selfe from Prage  
to Rome, from Rome to Englande. **I** am affraid lest  
the story of the wicked spyrit in the Gospell, bee  
fulfilled in you where it is said: **V**When the vnc-  
cleane spyrite is gone out of a man, he vvalketh through  
dry places, seekin g rest and findeth none. **Thē** sayth hee:  
**I** vvill turne againe into my house, from vvhence I vv-  
ent out, and vvhen he commeth, he findeth it empty, svepte  
and garnished. **Thē** goeth he his vvay and taketh vnto  
himseuen other spirits vvorse then himselfe, & vvhe they  
are entred in, they dvvell there, & the ende of that man is

**Math. 12.**  
**Luke. 11.**

**vvorse**



vvorle then the beginning. **Wee** haue wandred farre  
 and nigh and passed through dry places, as Chry- Chrysost. in 1<sup>a</sup>  
 Math. Homil.  
 30.  
 sostome expoundeth: *homines aridos qui nondum  
 pluuiam euangelicam doctrinam susceperunt in se*: dry men  
 vvho as yet haue not receiued into their breasts the deauv  
 of Gods vvord in the gospel. **You** haue visited that  
 Romish Babylō, that great city vvwhich beareth rule ouer Apocalypf. 17  
 the kings of the earth. **You** haue beheld her seuen hills  
 Described in the reuelacion: **I** doubt not but you  
 shaked handes with Antichriste and swore vnto  
 him obedience (*saluo vestro ordine*, as the maner  
 is) vpon the sole of his foote. What neede **I** repeat  
 vnto you the abominations vvhych you haue  
 seene, repute them your selfe, tell the truth, and  
 shame the deuill. *Iohannes Sarisburiensis* sayth: *In* Ioh. Sarisbur.  
 in Polycrat.  
*ecclesia Romana sedent Scribae et Pharisei*. The scribes  
 and pharises sit in the church of Rome. **I**t is a very dry  
 soyle, for *Nicolaus Lyra* aboute two hundred and Lyra in 2<sup>a</sup>  
 Thes. 2.  
 fifty yeres agoe sayd of that **Seca**: *Ab ecclesia  
 Romana, iam diu est, quod recessit gratia*. It is longe  
 sithence the grace of God is departed from the Church of  
 Rome. *Cornelius* bishop of *Bironto* lamented that the Cornel. episc.  
 Bironto in  
 Concil. Tridēt.  
 clergy of Rome vvas fallen from Christe to Antichriste.  
*Franciscus Petrarcha* calleth Rome: the vvhore of Bas  
 bylon, the mother of all Idolatry and Fornicacion, Francis. Petrarch.  
 Cant. 92.  
**sayth** further that: all shame and reuerence is quite de-  
 parted from thence: **That it is become a Schole of**  
 error and a temple of heresy. *Iohannes Episcopus Chemen-*  
*sis* one of your own faith: *Ecce Roma nūc est vora-*  
*go & mammon inferni, ubi diabolus totius auaritia*  
*capitaneus residet*. Behold Rome is now the gulfe and  
 Mammon of the internall lake, VVhere the Deuill head  
 and ge.

## An aunswere to a

and generall or chieftayne of al avarice is residēt. **Againe**  
*Sedes bestia, id est ecclesia peruersa, est in curia Romana.* The seate of the Beast, that is of the vicked church is  
 in the court of *Rome*. O miserable *Rome* (saith a bishop  
 of your owne) VVhich in the time of our elders hast  
 brought forth the lights of vvorthy fathers, but in our da  
 yes hast brought forth monstrous darknes, (shamefull &  
 flaunderous to the time to come. *Petrus Bembius* saith:

In concil.  
 Rhemif.

*Petr. Bembius.* *Roma est sentina pessimorum hominū & totius orbis.*  
*Rome is a sink of most pestilēt varlets, and of the vvhole*  
*VVorld.* *Luther* confesseth: I vvould not for a greates  
 summe of Money, but that I had seene *Rome*, othervvise  
 I should haue stood in greate feare, least that I had misres  
 ported ought of them. But vvhat I saue that speake I, &  
 testify, and cry out vvith *Mantuan*.

Héric. Petr.  
 Rebenstock, in  
 Colloq=  
 & Medit., &c.  
 Luth.

*Viuere qui sancte cupitis discedite Roma,*  
*Omnia cum liceant, non licet esse bonum.*

Baptist, Mau.  
 tuan.

Fly *Rome* all yee that meane a lyfe  
 in holinesse to leade  
 Though all yee may, yet bard is this:  
 the godly way to treade.

**Agayne.**

*Sanctus ager scurris venerabilis ara Cynadis:*  
*Seruit: honoranda diuinum Ganymedibus Aedes.*

The substance of these later verses is such &  
 with modesty they may not bee englished. The  
 same I referre to the fauours of the cause, and  
 the cloaks of the filth. What say you to these re  
 portes? The well of your religion is there, the  
 fillers of your sayth are at *Rome*, and your selfe  
 made a Pilgrimage thither. Wee are to take  
 heede of



heede of poisoned Raiment, and rotten Sheepe,  
least they infect the flocke, and you also warily to  
tender your state least that according to the sto-  
rye in the Evangelist, the ende bee vvorle (with you)  
the the beginning. The practise of such aduersaries  
and patrons of the Romish sect is bette perniti-  
ous. Chrysost. me writeth *Christianus si malis euase-  
rit prior sit quam si fuisse gentilis*. A Christian if hee  
reacht proueth vvorle then if he were a Gentile or Hea-  
then. Therefore I am to warne my bretheren that  
they take heede of you. Now I will heare you fur-  
ther.

Math. 22. 1.  
Chrysost. in  
Math. Homil. 9

The Iesuite

**M**y charge is, free to preach the Gospel, to minister  
the Sacramentes, to instructe the simple, to re-  
forme sinners, to confute errors, and in briefe, to  
trye all armour spiritual agaynst foule vice and  
proude ignorance, wherwith many of my deare Countrei-  
men are abused.

3.

The Answer

**N**o to ye publish your commission, is  
your calling ordinary or extraordina-  
ry: extreme ordinary. who made  
you a Preacher: youre Prongs of  
Rome. Are ye a preacher of the Gos-  
pell? I pray ye of what Gospel: there haue bene  
many hereticks that relected the true gospel, that  
is of Iesus Christ, and deliuered into the world the  
Gospels

Math. 22. 1.

Gospels of Peter, Thomas, Mathias, Andrevve, and yet would they be counted preachers of the Gospel. Hellesantz had amonge them (as they said) a Gospel fallen from Heauen Sethiani had their Ios belzei, the revelation of Seth and Abraham. Archontici had their Symphoniam. Cayn, the heretikes of Cayn the murderet, worshipped Iudas the traitor as you do the Pope, and alleaged bys Gospel. The Ebionits had a gospel *secundum Ebraeos* and yours is *secundum Romanos*. Let as many as feare God, and sincerely embrace the Gospel of Iesus Christ, vnder the globe, mantel, or cope of heauen beare witnes, and iudge betwene you and vs. you preach the popes supremacy, canons of Councils, decrees of fathers, constitutions of men, rites and ceremonies, pardons and indulgences, invocation of Sapientes, merites by workes, Pilgrimage, purgatory, masses, diriges, trentalles, Images, pictures, reliques, alters, hymnes, lynes of fained sainets, false miracles, visions, dreames, fantasies & such other trashes without warrant of Gods word, as it appeareth by to the world in your sermons, and Romish postilles, and in fine ye are iustly to bee charged, as companions of the Pharises, that ye set light by the gospel of Iesus Christ, that ye forsake the law and follow after the traditions of men. Unto the Pharises farre worse then the heathen Iebusites, a fitter name for you then Iesuits. It is said: In vaine do they seme me, while they teach such doctrines as are nothing but the commandements of men. What sacraments do yee minister

Euseb. eccl.  
hist. lib. 3. cap.  
22. lib. 6 cap. 37  
Epiphano lib. 1.  
1. Tom 3. heret.  
rel. 38. 39. 40.

Euseb. eccl.  
hist. lib. 3 cap.  
24.

Math. 23.

the



the church of God receiveth it: *numero paucissima*, of the smallest number (as Augustine sayeth) which are: *baptismus in nomine coeque, et communicatio corporis et sanguinis ipsius*. Baptisme, hal-  
lowed in the name of the Holy Trinity, and the commu-  
nicating of his blessed body and blood, figured in the  
old testament by the circumcision, and the paschal  
lambe. But you of your own braine, haue added  
thereunto five more, such is your dealing. Are you  
an instructor of the simple? and yet at the first in-  
stump, ye take the lords of the counsell in hand you would  
haue to your audience not onely their hennets,  
but the doctors, maisters, and those men of both  
vniuersities. Are ye come to reforme sinners? Why  
turne ye not your face to the fountaine of your  
religion, where the water is troubled, muddie, &  
noysome. I meane the synagoge of Rome, full of  
deformities? As for this realme of England (the  
Lord of hostes be praised therefore) gods word  
is here plated, we haue a gracious prince (whose  
life God bleste and longe continue) our supreme  
head next & immediately vnder god: her maiesty  
hath counsaillers that be noble, wise, vertuous, &  
learned: we haue flourishing vniuersities & scholes  
of learning of great fame: we haue good magi-  
strates, and good government, and godly lawes  
established: Antichrist of Rome is abandoned: ido-  
latry and superstition rooted out: the vices & filth  
of heresies detested and abhorred: euery one in  
his calling with all endeuer seruing god, obeying  
his Prince and embracing brotherly loue, and

Eu.

no m

## An aunswere to a

nowe, are yet come to be a reformer? I vehemently suspect your dealing. we haue a president of the late hypocriticall practise of your brother Theatin<sup>s</sup> the Iesuite. He pretended reformation in the church of Rome as you do here in England, and wrote vnto Paulus the third, a booke (as Vergerius saith) *de emendanda Ecclesia*. Although (saith he) he reformed it nothinge at all. Luther professed of the reformation then wished a pretended by the Pope and his Cardinals (I meane at the late Council of Trent) by the picture which was set before his booke as an argument of their doings. For (saith Sleidan) the bishop was placed in an high seate and certaine Cardinals standing about him, which with Foxes tayles tied to staues like belomes, sveypt al things vpside downe. This Theatinus aforesaid hauing gotten vnto himselfe thereby some credit, crept on so fast, that he attained vnto the papacie and being Pope looke what he had preached against before, that he practised him selfe. This was the first of your worthies, and the famousst of your order. Such examples we haue of your pretended reformation. Are ye a confuter of errors? They are infinite in the church of Rome. What a number of Popes haue bene heretikes, schismatikes, blasphemers of God, & polluters of peters chaire? are ye come to England to confute errors? why turne ye not to them that disobey their prince, thyusting in forreigne power, gaving after the Pope and the fleshpots of Egypt? why turne ye not to your countreymen here, that will not repaire to the church to heare

Peter Paulus  
ve ger. citat. a  
balco. Anglic.  
script. Centur.  
8.

Sleidan. lib. 12



to heare Gods word and deuine seruice, that wil  
not be pertakers of the blessed communion, that  
mislike with her maiestyes proceedinges, that se-  
cretly conspyre, that practise treason, conturginge,  
calculating, southsaying, sorcery, and witchcraft,  
with other abhominable dealings: reforme first  
your selfe, then confute these errors, and you shall  
do God good seruice, and greate commodity to  
your native countrey. Are yee a trier of all armour  
spirituall, and a deliuerer of your Countreymen? a pro-  
per Champion: your skill therein, & the prooffe ther-  
of will appeare in your practise. but I am now  
to deale with you an other way. He thinks the  
liberty of your society, and the ranging abroad  
of your brethren seemeth contrary to good order,  
& the course of your own Cannon law. Affrica in  
the tyme of S. Augustine hath bene bepestred with  
two sortes of heretikes, Donatists, and wandring  
Circumcellions, passing frō Affrik, to Rome, & from  
Rome, to Affrik, as you do from England, to Rome, &  
from Rome, to England. There was a grieuous  
complaint made vnto the council of Calcedon a-  
gainst Religious men that passed from City to  
City, as you doe: *et perturbationes paci ecclesiasticae*  
*inferebāt, & diuersorum domos corrūpebant*, and dis-  
turbed the quiet estate or peace of the Church, & corrup-  
ted the houses of diuers men. When complaynt was  
made vnto Pope Pelagius, Of Probinus, Miliarius, &  
Probinianus, who leauing their cloister, lortred a-  
broad, he charged Iohn the gouernor of that regi-  
on to banke them the soyle, & you may thinke yee  
C III. byade

August. de  
Hares. ad  
Quod vult.

Causa. 16.  
quast. 1. quidā.

Ibidem. cap.  
probinum.

## An aunswere to a

Dist. 71 cap.  
ex. 100.

Cap. horramet  
Cap. nullum &  
dist. 101. dist. 100  
per tot.

Causa. 2. quest.  
1. legum.

Dist. 2. eccle-  
siastica  
Causa 12.  
quest. 1. duo.

speade wel if so ye can escape. The counsell of Calcedon, and the counsell of Antioch haue decreed, and S. Augustine likewise requesteth his colleaggs the bishops about him to receiue no priest without testimoniall and commendatoire letters. Also touching *Transmarinos*: that is such as passe ouer sea, it is decreede: that they be not receiued without the testimonie of fīue bishops at least, and that vnder their handes and scales, the reason thereof is, therby to shunne the Maniches, and such as were rebaptized with other Heretikes, which thrust themselves into þe church (as you do now) vnder the name of Catholicke priestes: now where is your passport, and the testimoniall of your soundnes in religion? your law saith: no priest is to be receiued without his letters of orders. shew them if ye haue any. your law maketh mention of your stole to bee wrought on both shoulders, in token of aduersity and prosperity, and shauen crowne in token of the kingdome which is hoped in Christ. Let vs see the character of your order, that consequently we may bee the better acquainted with your person. The order of the Church is that none do preach vnllesse he be orderly called, licensed, and sufficient-ly auerized therunto. This custome beganne of olde, because of Arius the heretike, who brynge but an inferior priest, presumed to reprehend the manner of Alexander Byshop of Alexandria, his expounding of scriptures and to preache errors himselfe, beyng not therunto licenced. If ye be  
a preas



a preacher, byng forth your licence, and cōsider  
 with your selfe whether your prouost of Rome cā  
 licēce preachers in England. The liberties of your  
 priesthode (by your owne confession) stretch not  
 only to preach, but also to minister & sacramēts,  
 I hope yee wil iustify the whole by your owne  
 law; hee that is thorne Priest by your owne de-  
 crees, first must haue a title, to wit, he must be en-  
 titled to some proper place, cure, or luinge with-  
 out ranguinge Circumcellion wyle abroade. I  
 wil not here stand to distinguish of titles. The  
 counsel of Calcedon hath decreed. *Neminem ab-*  
*solute iubemus ordinari presbyterum, neque diaconū,*  
*neque quemlibet in ecclesiastica ordinatione constitu-*  
*tū, nisi manifeste in ecclesia, siue ciuitatis siue possessio-*  
*nis, aut in martyrio, aut in monasterio, hic qui ordina-*  
*tur meriatur ordinationis publicæ vocabulum eos au-*  
*tem qui absolute ordinantur, decreuit Sancta Syno-*  
*dus, vacuam habere manus impositionem & nullum*  
*tales factum valere ad iniuriā ipsius qui cōordinauit.*  
 yve, commaund that none be made priest absolutely as  
 your order is) neither deacon, ney the any other vwith  
 in Ecclesiasticall orders, vnlesse that manifestly in the  
 church eether of citye, or of patrimonye, or in the mar-  
 tiry, or in the monasterie, he vwhich is ordred be publi-  
 ly intituled; as touching the that are absolutely oidred the  
 holy synod hath decreed, that their lainge on of handes  
 be voyde, and that no such acte henceforth shoulde bee  
 of force to the reproach of him that ordred such a one.  
 Again, y councel summoned at Plerentia by pope Vra-  
 ba hath contrary to your order established, as Gra-  
 tian the Rapscdift hath alienged, sayi g: *sanctorū*

Dist. 62. nemine

canonum

## An aunswere to a

videm cap.  
sanctorum.

Causa 21.  
que 1. 1.  
Clericus.

*canonum statutis, cōsona sanctione decernimus ut sine titulo facta ordinatio irrita habeatur. & in qua ecclesia quilibet intitulatus est, in ea perpetuo perseueret.*

According vnto the rules of holy cannons vvith like consent vve decree, that the ordering of prestes vvithout title be voide, and that euery one continually be resident in the church vvhere he is intituled. **Againe:** *Vnusquisque secundum Apostolicam vocem in quo vocatus est, in hoc debet manere & in vna locari ecclesia.* Euerye one according vnto the saying of the Apostle, must abyde vvhere in he is called, and be placed in one Church. The reason of this title is, that euery prest should haue somewhat to stick vnto, if it pleased god to visit him vvith infirmity oz blindnes. that he became no. a burthen vnto the church: the vvhich in my simple opinion you should deepeely consider. For if God layd blindnes vpon you vvho should trade you out of the land. Secondly the ecclesiasticall law forbiddeth one bishop to intermedle vvith an others diocese, one pastor may not busy himself vvith an others flocke, one vicar oz curat may not examine an others charge, and are ye come from your prouost in Rome to play the prest and the preacher here in England, vvithout orderly admission: your law sayth: *nullus sacerdotum licet alterius parochianum ligare vel soluere.* It is not lawfull for any prest to bynd or loose (that is to excommunicate oz absolue) an others parishioner. The auncient ecclesiasticall histories doe record the greates vvhatliburly at Constantinople betweene Chrysostome and Epiphanius, and all about the byschop of the

Causa 16. quest.  
1. cap. adiecti-  
mus.



Socrat. eccle.  
hist. lib. 6, cap.  
11, 13.

**f. 148 26 3103 339 I k**

# An aunswere to a

## *The Iesuite*

4.

**N**euer had mind and I am straitly forbidden by our sayd Father that sent me, to deale in any respect with matters of state, or pollicye of this realme as thinges appertayning not to my vocation, and from which I do gladly restrayne and sequester my thoughts.

## *The Aunswere.*

**I**f you be wylle hold you there. But yet I feare mee they are but wordes full of falschoode and deceipt, where one thinge is sayd in word, and the contrary founde in practise and in deede. In Religion I take you for a Romanist, a fauor of y<sup>e</sup> Pope, & a furtherer of his practises. Hee hath set y<sup>e</sup> mother against her owne sonne, the sonne to take armour against his owne father, the Subiect agaynst the Prince, and the Princes together at mortall warres. Hee hath deposed kyngs & Emperours, hee translated Empires, he treads vpon Princes neckes, hee takes Scepters and Crownes from kyngs heads, and trampleth them vnder foote, he taketh from others y<sup>e</sup> which is their right, & geueth away y<sup>e</sup> which is none of his owne: the late enterprise in Ireland is a witnes of part thereof. Either renounce the Pope & these his wicked dealinges, or confesse your selfe a dissembler. But you will say yee come as a private man, to conferre in matters of

Sigebert.  
Abbas vsper-  
genf.  
Antonin.  
Platina.  
Sabellicus.



fers of religion, to preach, to teach, and to dispute, you wish the Prince would geue yee the care, you craue þ Couisaile to be attentive, þ maisters, Doctors and chosen men of both Uniuersities, you cull for your auditors. What would yee entreat of, without impaying of the state? what discourse will yee vse without prejudice to the gouernment? what Religion would yee establishe, without derogatiõ to the Lawes of þ Realme & pollicie of the Land? If yee perswade her Maiesties louing Subjects to a mislikinge of þ Religion receaued, you cause Schisme, Tumult, conspiracy, and Rebellion: if yee pleade the Popes Supremacie, it is the Pryce of your heade: if yee deface the truthe of the Gospell preached here in *England*, you wilbe founde a blasphemour of God, and an enemy of his worde. Nowe I would heare what message yee can brynge wythout intermedling with matters of state and pollicie. If yee haue found beyond the Seas a platforme for gouernment which you thinke expedient to be established in this Realme in matters Ciuill and Temporal, yee may attend vpon the Parliament, and exhibite it to the body of þ Realme. But you tell mee yee are a Priest, then it appertaynes not to your profession to intermedle w such affaires. And to conclude, though yee promise neuer to saye, not to deale in matters of state and pollicy, belieue yee who list. Your profession is not to be credited, the practises of *Rome* are known, too too well.

# An aunswere to a

## The Iesuite.

5



Aske to the glory of God with all humility & vnder your correctiō, three sorts of indifferēt audience. The first before your honors, wherein I woulde discourse of Religion so farre as is the cōmon walth of your Nobilities. The second, whereof I make more accompt, before the Doctors, Maisters, and chosen men of both Vniuersities, wherein I vndertake to vowe the fayth of our Catholike church, by proofes inuincible, scriptures, councells, fathers, hystories, naturall & morall reasons. The thirde by the force of the lawe spirituall, and temperall. Wherein I will iustifie the same faith by the common wisdom of the lawes standing in force, and practised.

## The aunswere.



Whe you craue patience, yee pleade humility, and pretend the glory of God. You craue audience and them indifferēt. Wyl no meaner please you then the Lordes of the counsaile, no baser then Doctors, and Maisters, & chosen men? I perceane *Aquila non capit Muscas*. Fly lower or else your humility wilbe taken for hypocrisy. You say yee will vndertake to vowe the fayth (as you



(as you write) of our Catholike church, your words seeme to inferre a certaine singularity. Haue you a Catholike church of your own? you are deceaued if yee take *Rome* for the Catholike church. In the iudgemente of all the learned and godly, the Catholike church is dispersed ouer the face of the Earth, not tyed neyther united, to anye proper place, or person. The Councell of Nice comitted of olde the charge of the Catholike church, to thre principall Patriarkes, *Rome, Alexandria, Antioch*, and afterwards came in *Constantinople*. Nilus sayth: For as much as certaine countreys are limited to the Church of Rome, certeine to the Bishop of Alexandria, and certeine to the Bishop of Constantinople, they are now no more vnder him, then hee vnder them.

Nilus de primat. Rom. Pontific.

Athanasius sayth: *Roma est Metropolis Romanæ Ditionis*. Rome is the mother church (not of the whole worlde, but) of the Prouince of Rome. I will not speake of England, Ireland, Scotland, Fraunce, Denmark, Polonia, Suetia, Bohoemia, the noble states & Commonwealthes of Germany, Heluctia, Prussia, Russia, Lituania, Pomerania, Austria, Rhetia, Vallis Telina, &c. where the Gospell flourisheth: but is your church the mother church, & hath your Pope gouernment and iurisdiction ouer the Churches in Asia, and Affricke: It is well knowne that there is Christianity in Asia, Affricke, Armenia, Ethiopia, Cyprus, Constantinople, Bassa, Buola, with other places where the Pope dareth not once peepe, for all his Pontificall altye at Rome.

David Cyriacus in Apocalypsi. fol. Manlius Colectan. Henric. Petr. Lebenstock. in Colloq. & med. a. Luth.

And in respect of all christian assemblies, and  
If it sayth:

## An aunswere to a

Irenæus, lib. 3.  
cap. 11.

August. de  
unitate eccle.  
cap. 3.

saythfull members wheresoeuer the church is cal-  
led Catholike, that is vniuersall, so þ your church  
and all churches are to be known & tried, not by  
your erring counsels, canons, constitutiōs, decrees,  
and glosses, but by þ worde of God which is the  
touchstone of truth Therefore Irenæus saith: *colū-  
na & firmamentum ecclesie est euangelium & spiritus  
vite*. The pillar and buttresse of the church is the gospel  
and the spirite of life. Augustine saith vnto the Donat-  
ists: *Sunt certe libri dominici, quorum auctoritati vtri-  
que consentimus, vtrique credimus, vtriq; seruimus:  
ibi quæramus ecclesiam, ibi discutiamus causam no-  
stram*. There are verely bookes of our Lord vnto the au-  
thority vvhereof eche parte agreeth, eche parte belueth,  
and eche parte regardeth, there let vs seeke for the Church,  
and thereby let vs examine and try our matters.

This I thoughte good heere to note least the  
Reader should be caried away with þ bare name  
of Your catholike Church. But as touching your  
flourishe in reapeatinge the names of Scriptures,  
Counsellers, Fathers, Hystories, Naturall, & Mo-  
rall reasons, lawes Spirituall and Temporall,  
whom you call proofes inuincible, it maketh a  
saye shewe to bleare the eyes of the simple, con-  
taining in it no substance at al. So haue Piggins,  
Eckius, Staphilus, Hosius, Harding, Saunders, Dorman, &  
Raskall, bragged of heretofore, and being cramp-  
ned were found contrary. Haue yee read more the  
all your yred censors, and Companions haue? or  
haue yee found new scriptures, newe counsellers,  
newe fathers, newe hystories, newe reasons, newe  
lawes



la'wes, at the erection of your new order? of  
your company they were that to face and boul-  
ster out a bad matter found our new petre doc-  
tors, Abdias Amphiloehius, Clemens, Hyppolitus Le-  
ontius & such others. It should appeare you haue  
some good lyking in your selfe, you haue forgot-  
ten the counterbuffs whych quayled the hautie  
myndes of your complices, your bookes are auil-  
wered, your fathers, counsellis, and hystories are  
examined, & truth apertly hath bene layed before  
you. There passeth not a scrole from your fistes  
but is fully perused and retourned vnto you.  
Leaue of bragging in wordes, shewe forth sub-  
stance in deede, and know ye for certaintie there  
shall neyther autority nor reason escape neyther  
passe out handes vn-satisfied.

*The Iesuite.*



Would be loth to speake any thig that might  
sound of any insolent bragge or challenge, spe-  
cially beyng nowe as a dead man vnder this  
world, and willing to cast my head vnder eue-  
rymans feete and to kisse the gro vnde they  
treade vpon. Yet haue I such courage in aduancing the ma-  
iesty of Iesus my king, & such affiaee in his gracious fauour  
and such assurance in my cause, and my euidence so im-  
pugnable (that because I know perfectly) none of the pro-  
testantes, nor all the protestantes liuing, nor anye secte of  
our aduersaryes, how so euer they fray men downe in their  
Pulpits and ouerrule them in their kingdome of Gra ma-  
rians and vnlearned eares, can maintayn their doctrine in  
disputation. I am to lde most humbly and instantly for the  
conbate with them, and euery of them.

6.

# An aunswere to a

## The Aunswere.



Et agayne I see there is much a-  
do with you: ye are aloft in brag-  
ging and boasting, then sodaynly  
downe yee fall into a bayne of hi-  
pocrisy. Agayne ye skip and mouit  
into the Skies, displaying your  
Banner of despaynce to all the Protestantes li-  
ving, and like a lolly Champion yee challenge the  
Combat. I marvel that one, being as you  
say yee are, a dead man, willing to cast his head vnder  
euery mans fote, and to kisse the ground they tread vpon,  
can playe such pageantes. Nowe yee shew your  
selfe a Disciple of Ignatius the maymed Souldier  
as it were one begging coming from the wars:  
or rather me thinks you play Skoggan: with the  
Kinge: or yee expresse (as Sozomenus writeth)  
the story of y<sup>e</sup> Beggars, which went aboute to  
deceave Epiphanius. The one being well, begged,  
the other laye downe and fained himselfe dead,  
when the Bishoppe had done hys deuotion, and  
passed by, the counterfeit dead man was stirred,  
and he was found deade in dede. Deale not with  
your countrey men in iest. I feare mee in fayth,  
you will be founde dead in earnest. Of Eccebolius y<sup>e</sup>  
Soprist of Constantinople it is written that in the  
tyme of Constantine hee was heat in religion, in  
the tyme of Iulian, cold agayne in the dayes of Ios-  
timian earnest. And in these his changes he would  
prostrate himselfe at the church porch saying: me  
*quasi salem insipidum pedibus concutere: treade vpon*  
me or trample me vnder fote as vnfaucry Salt,

Sozomen. eccl.  
Hist. lib. 7. Cap.  
26.

Socrat. eccl.  
Hist. lib. 3. Cap.  
31.

The



The Pope who is accepted amonge your professors as prince of Prelats, head of the Church, gods liuet naunt on earth, christ vicar generall, wyterh him selfe: the seruant of seruants. Your doctet Boner sayd sometimes of him (and as I hope your eyes wilbe opened to see the same) Notwithstanding the pope be a very raucung velle in shipes clothing, yet he calleth himselfe the seruant of seruantes in him is the saying of Irenaus found true. *Antichristus cum sit seruus, tamen odori seruus* or Deus. Antichrist being but a seruant, yet vvil bee worshipped as God. The Angelenfourmeth Vg uentinus Monke in a vision of þ Romish priestes saying, *In quibusdam videtur cervicis inflexio, sed non deponitur in eis cordis erectio*: in certayne religious persons, Donking or bowing of the necke is sene, but in them the lifting vp of the hart is not laid down. Now sit do ye se your selfe. Behold ye are agayn in the cloudes with your courage, affiance, assurance perfect know ledge, euidence impugnable agaynst all protestantes living, such an other Chapion was Goliath the great bastard of the Philistins. Is toly a Chapion as ye are, take hede ye ouermatch not your selfe. There happely may meete you a simple curate who with the sling of Dauids confidence & the stone of gods word, may peatte your Lyons pelt, and ouerturne you with al the Bombast of your Romish religion. Ruffinus reporteth of the lyke brag made at þ councel of Nice by a subtil philosopher who set himselfe against all the bishops there, where a seely poore Christian, the symplest of all the number toke him in hand so that in the

In prefac. ad lib. Stephan. Gard. de vera. obed.

Irenaus, lib. 3.

Vguentini Monach, lib. vision.

1. Reg. 17.

Ruffin. eccl. hist. lib. 1 ca. 3.

## An aunswere to a

end, this Bragger (sayth the story) *is a obstupefactus*  
*virtute dictarum, mutus ad omnia, hac solum potuit*  
*respondere, ita sibi videri, nec aliud verum esse, quam*  
*quod dixerat, vvas so astonied vwith the force of those*  
*things that vver spoken, he had not a vword, this onely*  
*could he ansvvere, that it seemed so vnto hym and that*  
*there vvas no other trueth then the christian had spoken.*  
And now to consider of your challenge, I ave  
vnto you, if there were no wyser then my selfe,  
you should bee disputed withall, as longe as yee  
were able to turne your tongue in your Mouthe.  
if ye conforme your selfe (otherwyle I am not to  
bolden you) and become a ciuill subiecte, and a  
student in any of the Uniuersities wythin her  
maiesties Dominions, as ye know the maner,  
the Schooles are open, let by your questions,  
appoint the day, let euery thinge be done in order  
as yee shalbe disputed withall. Or if vnto the wise  
and discrete this way seeme not beste, take your  
penne, call your syue senses and wittes togea-  
ther, alleage what ye can, ye shalbee answered.  
And wher as ye charge vs that vve fraye men in  
our pulpittes, ouerrule them in our Kingdome of Gram-  
marrians and vlearned cares, we are no bugges, the  
Dope with his pupilles is hee that frayeth men  
w the terrour of the Lions pelt. Much like Xerxes  
kinge of Persia, who hauig brought over his huge  
army into Graecia, sent his letters of defiance vnto  
the great mount Athos in Macedonia, commaun-  
ding hym to stande styll, not to stirre a foote,  
not to work any displeasure, either to him or bys  
army vpon payne of his high indignation. For  
Dope



Pope, w<sup>th</sup> as good discretion sendeth out hys  
preceptes, and p<sup>re</sup>ciely summons, to commaund  
Angels, Archangels, all the powers of heaue,  
to goe, to fetch, to cary at hys will. Antoninus  
Archb<sup>sh</sup>op of Florence setteth forth the Bugge  
where he wyrteth: *Potestas papae maior est omnia  
lia creata, post potestatem christi, aliquo modo exten-  
dens se ad caelestia, terrestria & infernalina, ut de eo  
possit illud verificari, dictum de christo in psalmis: om-  
nia subiecisti sub pedibus eius.* The popes powver is grea-  
ter the any other powver, that God ever made after christ,  
after a sort stretching it selfe to things in heauen, earth, &  
hell, so that of him the vvords may bee verified vvhych  
the prophet Dauid spake of Christ, in the psalmes: thou  
hast made all thinges subiecte vnder his feete. Heere  
is the bugge that frayeth and amazeth the hartes  
of the simple by cursing with bell, booke, & candle.  
The histories record that when Gregory the. 7. had  
cursed the emperour Henry. 3. the Princes of Al-  
mayne fearing the popes thunderbolt went about  
to chosse an other emperour, & agayne when hee  
came to be reconciled to the Pope, not one of his  
nobility durst accompany him. Whoeuer when  
Calixtus. 2. required Henry. 3. to surrender vnto the  
Pope & his successors the inuesting of B<sup>sh</sup>ops,  
the Princes of Germany trembling at the Popes  
banning and cursing perswade him to yeelde.

Anton. summe  
Part. 3 tit. 2.  
cap. 5. an. 5.

I will not presently trouble the reader w<sup>th</sup>  
the words and forme of y<sup>e</sup> Diuells pater noster, and  
the Popes blacke sanctus. But now God bee pray-  
sed the Alie may let vp and downe in the Lyons  
skinne with moze ease and lesse terroz, for hee is

script of his counterfaite weede and now appea-  
 reth as hee is. It pleaseth you lastly to terme our  
 sway the kingdome of Grammarrians & our auditozie  
 vnlearned cares. As for the teachers ioyne wher  
 will you shall finde such as shal aunswere all the  
 wandring Iesuites of your order, not onely in hu-  
 manity which yee call Gammar, but in any the ly-  
 berall sciences or noble faculties, with good skill  
 and knowledge in the learned languages flourish-  
 ing at this day in þ famous Uniuersities of Ox-  
 enford and Cambridge. Our auditors whom your  
 predecessors in that your Romishe profession and  
 companions haue heretofore termed Digges, &  
 swyne and now yee call vnlearned cares (be it spo-  
 ken to the glory of God, and the comfort of their  
 fellowe Brethren in Christe) are so instructed  
 in Gods worde, and so trayned vp in Religion,  
 that many of them being but laye men are able  
 not onely to confirme their owne doctrine, and  
 sayth with sufficient proofes and allegations out  
 of holy Scripture, but also to confute your er-  
 rors and superstition & blanke in their language  
 the greatest blygger of your Society.

*The Iesuite.*

7.

**A**Nd because it hath pleased God, to enriche the  
 Queene my soueraygne Lady with noble giftes  
 of nature and princely education: I doe verely  
 trust, that (if her highnes woulde vouchsafe in  
 her Royal person to heare and geue good attention to such  
 a conference as in the second part of my Articles I haue me-  
 tioned,



cioned and requested, or to a few Sermons wythin her or your hearing (to vtter) such manifest and fayre lyght by good methode and playne dealing, as may be cast vpon these cōtrouersies, that possible her zeale of truth and loue of her people shall encline her noble grace to disfaour frō proceeding hurtfull to the Realme and procure towardes vs oppressed more equity.

*The Answer.*



**T**he summe of this your seuenth diuision is cōtained in a wish, wher you not onely desire the presence of the nobility & Lords of y<sup>e</sup> counsaile, but also her Royall Maiesty to geue attention vnto your preaching & moreover ye hope y<sup>e</sup> by cōuening methode, & plaine dealing as ye say) being cast (as it were a mist) vpon these controuersies, yea & you doubt not but y<sup>e</sup> shalbe able to do som good, &c. Princes sittig in thrones of great maiesty, haue not to harken vnto each pilgrimes sute, their affayres being great & causes waighty, neither is it expedient y<sup>e</sup> euery sort of priuate persons should haue access vnto their presence, neither y<sup>e</sup> their sacred eares, should be abused with y<sup>e</sup> hearing of such trash as commonly such pedlers (as you are,) doe bring in th<sup>e</sup>ir packes & fardels from Rome. The Lordes, her maiesties most honorable counsell, the nobles, pieres, and state of the realme, being men of great wisedome, learning, zeale, and Godly religion, busily occupied in th<sup>e</sup>ir seuerall callinges, prudently gouerninge

## An aunswere to a

nder her highnes; and ministering vnto her ma-  
iestie ( by direction of the spirite of wisdom  
received from above ) holisome aduise and coun-  
saile , are not to be troubled with hearyng of a-  
ny such message, as ye bring from the Pryncesse of  
your order, vlesse you will minister occasion vnto  
them to examine you of your loyalty, and sub-  
jection vnto her royall maiesty, and Godly pro-  
ceedings. Lastly discretion & wisdom in mine  
opinion are to direct you not to attempt in open  
audience (in the hearing of the lay and common  
sort of people ) the publishing of anye deuise, dis-  
course or doctrine, that is not agreeable with the  
worde of **GOD**, that is not already established  
that is repugnant vnto her Maiesties proce-  
dings. The manner of old and the vse receyued,  
in the Church hath bene that none vnlicensed,  
vnexamined, vntyped and vknown should bee  
permitted to preach, neyther in open assemblies  
to set any doctrine abroad that is not receaued.  
Wherfore, be hee an Arrian, Macedonian, Euno-  
mian, Nestorian, Pelagian Libertine, Anabaptist, or of  
the Family of Loue, may be a suter as pee are, but  
whether you are any of the aforesaid is to be per-  
mitted to discourse in open audience, I referre  
it to the wyle to consider of. I knowe not what  
fauour in the premisses ye shall obtayne, as for  
myne owne part, I submit here in my censure to  
the learned, wyle and politike magistrates and  
superiours. Like to whom pee have made your  
sute and petition, they are in this poynte further  
to resolve you, what diuinity is, may some bee  
layde



layd downe for there is here no greate occasion  
ministred of discourse or answer.

*The Iesuite.*



Moreouer I doubte not but you her highnes  
counsaile beyng of such wisdom and dis-  
cretion in cases most important, when you  
shall haue hearde these questions of religi-  
on opened faythfully, which manye times  
of our aduersaries are huddled vp and confound-  
ed, will see vpon what substantial ground our catholicke fayth is build-  
ed, and how feble that syde is which by sway of the time  
preuayleth against vs, and so at the last for your owne sou-  
les and for many thousandes that depende vppon your go-  
uernment, wil discountenance error when it is bewray-  
ed, and harken to those which would willingly spende the  
best blood in their bodies for your saluation. Many inno-  
cent handes are lift to heauen for you daily & hourelie by  
the Englishe studentes whose posteritye shall neuer die,  
which beyonde the seas gathering vertue and sufficiente  
knowledge for their purpose are determined neuer to giue  
you ouer, but eyther to win you heauen, or to dye vppon  
your pikes. As touching our society, be it known vnto you  
that we haue a league all the Iesuites in the worlde, whose  
succession and multitude must ouerreache the practise of  
England, cherefully to carry the crosse vvhich God shall  
lay vppon vs and neuer to dispayre your recouery. whiles  
vve haue a man to enioy your tyburne, or to bee racked  
vvith your tormentes or to bee consumed vvith your pri-  
sons The expence is reckoned, the enterprise is begunne,  
it is of God it cannot be vvithstode, so the faith vvas plan-  
ted, so it must be restored.

8.

*The*

# An aunswere to a

*The Aunswere.*

**Y**ou are still in hope of good successe. No doubt their honors will yeld credit vnto that which is saythfully deliuered according vnto Gods worde but where ye charge vs wth huding bp and confounding of questions in diuinity and matters in controuersie, I retorne y same vnto you and the same to light vpon their pates that deserue it. Your complices of the Romish religion haue defended your holpe water by the exaple of Elizzus and by the words of the prophet Ezechiel: your pardons by the prophet Elay: your images by the Cherubins and by the serpent: your seuen sacraments by the seuen scales, seuen trumpets, seuen starres, seuen golden candellsticks, seuen eyes: your seruice in an vnknown language without translating of the scriptures into y vulgare tongue by that which Peter reporteth that there are some things harde to be vnderstood in Paule: your bowed pilgrimage by that where it is commaunded, that none putting his hand to the plough must looke backward: your elevation in the sacrament by the story of Lazarus, where it is sayd that Chyist lysted vp his eyes: your superiority of y church of Rome by the words of our sauour vnto Peter, thou arte Peter & vpon this rocke (our sauour meanyng bys faith, no say you, vppon the Sea of Rome) I will builde my Church: your right of both swordes by the answer of Peter in the garden, behold here are

tyvo

4. Reg. 4.  
Elay. 40.  
Exod. 25.  
3. Reg. 6.  
Num. 21  
Incompendio  
Theolog.

2. Pet. 3.  
de vot. & voti.  
redempt. cap.  
magna.

De celeb. mi f  
sa cap. cu mar-  
the Anacletus  
epist. 1

Paralip. v. sper.  
genf.  
de maiorit. &



two swordes: your Popes primacy aboue the emperour, by comparing the pope to the sunne, and the Emperour to the Moone. Such is y<sup>e</sup> practise of your side, such is your confusion in matters of Diuinity, and such is your huddinge vp of Scriptures. You proceede on further and hope to crepe into fauor by declaring that many handes are lift vp for the State of England, by the Englyshe Studentes beyond the Seas. This is right frierlike, Limitor like, God saue my good master & my good dame, the scrip be like is empty, and are yee now come to fill it? their saying declareth their disposition, their absence sheweth their loue, and their practises open vnto vs what prayers they make. You tell vs of your league and that you are determined neuer to gene vs hurt. No more as I think then the Iewes which bowed neyther to eate nor to drinke before they had killed Paul. But that God which deliuered Paul oute of the handes of the Iewes hath and vndoubtedly will defend England from all Romish conspiracies. And me thinks by your words you are at a desperate point, yee wey neyther crosse, nor racke, nor torment, nor prison, nor pikes, nor tpyburne, nor Stories tippet. Nowe I see in you the liuely paterne of the Circuncellion Haretickes, of whom Saynte Augustine writeth that they were a sauadge and a rude sorte of people, of notorius rashnes, not only in practising horrible acts against others, but also in not sparing theselues from extreme cruelty. For they vvere vvent to destroye themselves by sundry sorts of death, as by drowning, bur-

obed.  
cap. folite.

AA. 23.

A gust. de  
H. cl. ad  
Quod vult.

H.

ning and

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ning, and breaking of their Neckes. Also they seduced as many others of both sects as they could, to fall into this fury, sometimes threatning them death vnlesse they prouoked others to dispatch them. **My counsaile is that you fauour your selfe, without running vpon the pykes.** Beholde the fall of your Hates in Ireland and such as the Pope had blessed in a bad booke and directed thither to his great shame and their vtter destruction, as it is manifestly known. **Haue ye not heard of theyr great bragges, theyr reioycing, and bonfyres they made at Biskay vpon the retorne of the newes of their safe arriuall in Ireland? they triumphed before the conquest. The godly in the psalmes sow in teares but reape in ioy.** they go on theyr vway vweeping and beare forth good seede, they come agayne vvyth ioy and bring their sheaues vvyth them. **what is become of their mirth, they began wyth the laughing game, and past by the weeping crosse, and so tasted of the whip. Beware Trophonius denne. you knowe the prouerbe, he was a headchopper.** Erasmus wyrteth of patriks pit, commonly called Sainct Patriks purgatory in Ireland. *Qui descenderunt ( aiunt ) sibi ridendi libidinem in omni vita ademptā.* They vvhich goe dovvne, say, that theyr laughing for euer is taken away from them. **You were best warne your brethren that they come not into the like place of torment. Beware of rebellion in Ireland. It is ill saying masse in Patriks pit.** You say the expence is rekoned and the enterpryce is begon. **It is wisedome not onely to behold the beginnyng but to respect the endyng, experience of the fall of Romish**

Psal. 125.

Eraf. Chil. 1.  
Centur. 7. in.  
Trophon.  
Antro.

Luke. 16.



Romish practises heretofore may make you faint  
in your purposes. you pronounce sentences, yee  
say, it is of God, it cannot be vwithstode. I feare mee  
your doings are frō þ pope and his practises frō  
the deuill, therefore wil they come to naught

The head of Orpheus hath geuen forth for an Or-  
racle, that Troy can not be wonne wpythout the  
arrowes of Hercules. The image of the goddess  
Pallas being fallen from heauen vpon the walles  
of this Troy and now discovered is the cause ac-  
cording vnto the old prophesy of the change, &  
worke daily befalling to the prosperity of Rome.  
We conclude so the faith vvas planted so it must be re-  
stored. The sayth was not here planted by run-  
nyng vpon the pykes, neyther was it the Pope  
that first preferred chustian religion into this  
Land, and now the word of God being purely  
taught here and receyued, Rome is not to restore  
hyther the ragges of your Idolatry now of a  
longe tyme rooted out,

Cæsar Rhod.  
ex philostr.

Anton. Gue-  
uar, in vita,  
Commod.

*The Iesuite.*

**I**F these my offers be refused and my endeouour  
can take no place and I hauing come thousands  
of myles to do you good shall be rewarded with  
rigor: I haue no more to say but recommend your  
cause to almighty god the searcher of all harts who send vs  
of his grace and set vs all at concord before the day of pay-  
ment, to the end at the last we may be friends in Heauen  
where all iniuries shalbe forgotten.

9.

Q.M. Champion.

D. II.

The.

*The Answer.*



**Y**ou doe well to consider of the worst,  
as well as yee comforted your selfe to  
the best. Even now you should tynne  
upon the Pipes, there was no staying  
of you, you sayd: it cannot be withstoode, it must bee  
restored. Yet yee quailed since, doe yee beginne to  
taken your myles? and are you nowe affaide of  
rigor? as you confesse your selfe, have you no more  
to say? then preide your selfe, become a good sub-  
ject, and pray unto God that your Eyes may bee  
opened, & yee may see the cleare light of his word,  
that yee may see and taste howe sweete the Lord is, &  
you may knowe howe to esteeme of Sion, and to  
preferre it before the captivity of Babylon.  
O howe good and ioyfull a thing it is brethren to dwell  
together in vinity. Let vs lovingly embrace  
this vinity, that we may be preserved in  
to one folde, whereof Christ Iesus is  
the head. God graunt it.

*Psalm. 33.*

*Psalm. 132.*

**FINIS.**

*M. Champion*



